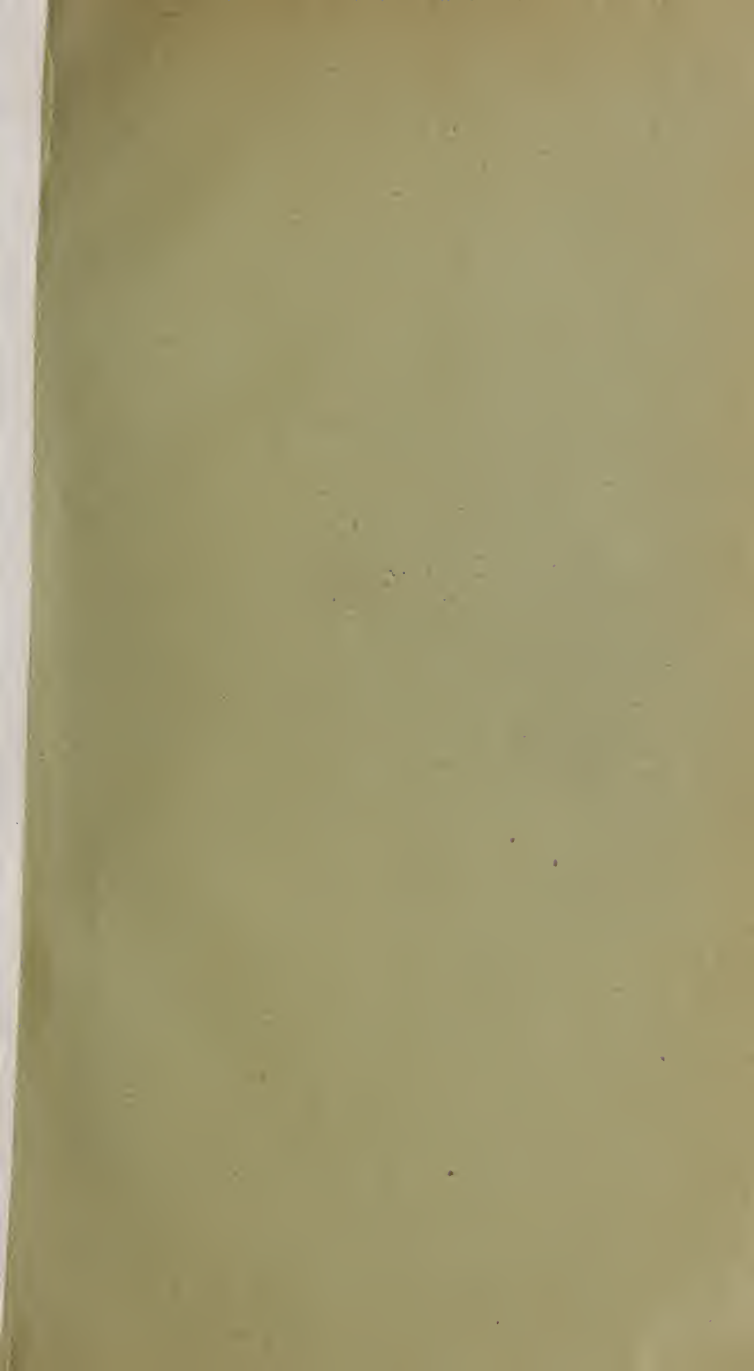




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Woman's Work for Woman.



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China.

VISITS AMONG THE CHINA MISSIONS.

WILL you come with me, friends, and make a few morning calls on some of our missionaries in China? Our calls must be brief, but we will have our eyes open, and take in all we can.

Passing through the beautiful city of Hong Kong, we are glad to find that the American Missionary Association has opened a mission here whose especial work will be to look after and encourage in well-doing the Chinese who return to the darkness of their own people after they have been taught on our Pacific coast.

Here is a school; let us step in. Is not this astonishing?—sixty girls taught, and well taught too, by a young Chinese lady of nineteen! She tells us that she is a graduate of Miss Noyes' school in Canton.

Now after a few hours' sail on the Canton river, we find ourselves at the girls' boarding-school in Canton. What a roomy, beautiful building, with its open-work of green stone inlaid in gray brick! Truly the inmates may be thankful that the old building was burned down. Here and in the training-school for women are one hundred and ten pupils, and Miss Noyes tells us that during the last ten years more than a hundred women and girls have been received into the church, and over forty of them have been employed as helpers. Surely this was worth coming to China for.

Here is the new hospital chapel, with its audience-room on the second floor, capable of seating a thousand people. In it the Second Church holds its services. Now let us go into the hospital, where a grand work is being done by Dr. Kerr. Twenty thousand patients were treated last year. The Christian women from the training-school visit these wards and talk with the sufferers of the great Physician, and during the past year seven have been doubly healed, having accepted the Saviour. As we walk about the city we find in different localities twenty day-schools, having twenty, thirty or forty pupils. These are taught by Chinese women, but superintended by our missionary ladies. They often hold meetings at these schools, and in one neighborhood these were so largely attended that it was necessary to rent an adjoining building and hold two services at the same time, so that all the women might hear. But we are staying too long in Canton.

Our steamer takes quick flight, and we are in Shanghai. Here is Mrs. Farnham doing double duty in her husband's absence, and growing, too, weary, we fear. Here are Mrs. Fitch and Mrs. Holt, both busy, and here is the Chinese woman who told Mrs. Fitch, "I worship God, but I take a few sticks of incense when I pray. It seems too mean to go before Him with just nothing." Mrs. Fitch says, "I was not so shocked at this as I should once have been, for it seemed to me she had something of the true idea of worship."

Now pass quickly over a hundred and fifty miles by steamer, and we are in Ningpo. Here are Mrs. Butler, Mrs. McKee and Miss Warner. Mrs. McKee has charge of the girls' boarding-schools, and Mrs. McKee and Miss Warner have day-schools and visit among the women. Here is a band of dear, earnest Christian Chinese women, who have been the means of leading many souls to Christ. ' Our friends would get a better impression of the work that has been accomplished here if they could visit the homes of twenty different Chinese pastors in as many different villages, and see how they and their good wives live, as lights among their people.

We should like to pass on to the city of Hang Chow, one hundred and fifty miles farther, where Mr. Judson has charge of the boys' boarding-school, which sent out these noble pastors; but we must go back to Shanghai and thence by steamer to Chefoo in the Shantung province, a three-days journey. As we shall not have time to visit Tung Chow, which is fifty miles beyond Chefoo, let us build a temporary telegraph and call Mrs. Calvin Mateer away from her twenty-years work there, to meet us here in Chefoo, in Mrs. Nevius' sunny parlor, and let Mrs. Corbett and Miss Anderson join the circle. Dr. Nevius and Mr. Corbett and Dr. Mateer are probably absent on their country tours. Do you know what long tours

they make? Dr. Nevius travels over three hundred miles, and preaches in over one hundred villages. These good men are away from their homes from three to six months at a time. It is well that these dear women love to work among the Chinese, or they might suffer from loneliness. And now as we listen, we find that it is not only the brethren who make long tours in the country, but ladies also. Mrs. Mateer and Miss Anderson have been two hundred miles from home for six weeks at a time. They rode on donkeys and in mule-litters. The roads were often frightfully washed, and travelling was very slow and wearisome; and then when they stopped in some villages they were not welcomed by clean-faced women and snowy linen. Oh no; they rested in rooms with clay floors, with smoky, odorous walls, oily tables, no linen at all was furnished, and crowds of unkempt, unwashed women and boys crowded around them in all their waking hours. But our sisters do not dwell on these things. Their eyes brighten as they tell you how God has blessed all their toil for Him.

At the same place where Mrs. Mateer and Miss Anderson were two years ago, Mr. Mateer has baptized forty-six persons, ten of whom are women.

Mrs. Corbett tells us how old Mrs. Chang, in her walks from village to village selling satin and Turkey calico, called on a Mr. Wang, who had been paralyzed for forty years. He was only able to move his head and hand a very little. Mrs. Chang told him of Christ who pardons all sin, and the man's hungry soul was fed. His life had been one of constant suffering, but now he says "everything is new, my sorrow is turned into joy." Mr. Corbett, in one of his recent trips, had the great joy of receiving into the church one hundred and twelve persons, and what was very remarkable, eight of these were over seventy years of age. Miss Anderson tells us a thrilling story of her passing alone with a Chinese preacher through a large city, where no foreign woman had ever been before. As she rode through the streets the crowd grew more and more dense, and when at last she reached the inn, clods of mud came flying in the window. The preacher took Miss Anderson's passport to the mandarin's office, and asked that the crowd be dispersed. The request was granted, and then women came from the mandarin's house, and crowds more followed, but Miss Anderson enjoyed the grand opportunity of telling them the story to us so old, to them so new and fresh. The earnestness of some of these women in forbidding all impertinent questions and listening intently more than repaid for all the annoyances and the intense weariness.

Oh, these hungry souls everywhere and so few to feed them! The ladies tell us, too, of dear Mrs. Murray, away at Tsi-naen (or Chenanfoo). This city is about equidistant from Peking and from Che-

foo. Very far away it seems. They have had many dark clouds there, and their faith has been sorely tried; but Mrs. Murray, too, can tell of many women interested, and dark minds enlightened. They tell us, too, that at the last synod meeting in Shanghai, five hundred and eighteen additions were reported for 1882, and for only the first three months of 1883 there had been five hundred and thirteen. Is not this glorious? The greater part of these additions were in this province of Shantung. And now how our hearts are drawn out to all these dear workers! We have seen women work hard in the home land, but none who work so unremittingly or with scarcely anything that can be called recreation as our missionaries. God bless them all!

THE FRENCH WAR IN TONQUIN AND ANNAM.

TONQUIN (Tongking) is the name of a country now forming a part of the kingdom of Annam. It is bounded on the north by the Chinese provinces of Kwang-tung (or Canton), Kwang-si and Yun-nan, and on the east by the Gulf of Tonquin. The Saug-koi or Red River, which rises in the rich province of Yun-nan in China, flows through Tonquin and empties into the Gulf of Tonquin; but some 150 miles or so before so doing it divides near Son-tay into several branches, which diverge in such a manner as to form a triangle or *delta*, and which empty into the gulf by separate mouths. Upon the different branches are situated Hanoi (or Kesho), the capital, Bacninh, Naudinh and other important fortified towns. The trade of the southeastern provinces of China, particularly that of the province of Yun-nan, is considered to be very valuable, and the British have, within the last twenty years, sent several expeditions, starting from Maulmein and Rangoon, in the hope of opening a route for trade with Yun-nan from the Bay of Bengal, but hitherto unsuccessfully, owing to the amount of land-carriage required, and the wild and unfriendly character of the hill tribes through which the caravans must pass.

The French, as we shall see, already hold the mouth of the Mekong, or River of Cambodia, and if they have also possession of the mouths of the Red River and of the important town of Bacninh, from which there is good land communication with the Chinese province of Kwang-si, the whole foreign trade of two rich provinces of China will be in their hands. But the French not merely want trade, they want to *establish an empire* in Indo-China similar to that already established by the British in Hindustan. It is some time since they took upon themselves the protectorate over Cambodia, and more recently over Annam, and they now do



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not hesitate to avow that *it is necessary* to annex that country to their already acquired possessions. Annam proper (or Cochin-China as it is sometimes called) is a narrow strip of country extending from the Gulf of Tonquin almost to the Gulf of Siam, its capital, Hue, lying about half-way down the coast. Some sixty or seventy years ago there was a rebellion in Annam, and one of the aspirants to the throne, Gialong, was set up as king, by the aid of the kings of Cambodia and Siam and a small body of French soldiers who had been sent for by the Roman Catholic missionary in Annam, the bishop of Adran, as Gialong was supposed to be favorable to the Roman Catholics. The services rendered on this occasion were deemed by the French worthy of some substantial recognition, and the successors of Gialong failing to give satisfaction in this respect to his benefactors, disturbances arose which resulted in their seizing in 1858 the three most southerly provinces of Annam. The port of Saigon was thrown open by the French to the commerce of the world in 1862. A few years afterwards three of the adjoining provinces were wrested from Annam, and the six (now divided into four) constitute what is sometimes called French Cochin-China, commanding the mouth of the Me-kong or River of Cambodia, to which we have already alluded. But France was not yet satisfied; and at length the government has clearly avowed its purpose to annex and hold permanently Tonquin. If this be accomplished, there is little doubt that the annexation of the whole of Annam will speedily follow, and then, in due course of time, Cambodia; and it is even possible that the conquest and annexation of Siam may be thought to be an absolute necessity, in order to give completeness and symmetry to the contemplated French Indo-Chinese empire. In the words of a recent English writer, "The war in Tonquin is the outcome of a definite line of policy pursued for years, as far as the French colonial government of Indo-China is concerned, and the attempts in England and France to put it down to the persecution and martyrdom of priests, to treaties violated, to subjects oppressed and satisfaction withheld, are beside the question."

In the course of the debate in the French Chamber of Deputies, December 18, 1883, Bishop Freppel stated that, although he disapproved the manner in which the expedition had been conceived and conducted, he would vote for the credit, which would give confidence to the army and authority to the government. "Wherever," said he, "the flag of France is brought to the front it should be followed." This was received with great applause by a great majority of the members *

* Reported in the *New York Herald*, Dec. 19, 1883.

The Chinese government has very good reasons for not wishing to have so powerful and so dangerous an empire at her very doors, and holding the keys to some of her richest provinces; and furthermore, China feels that she has a right to resent the contemptuous and haughty disregard for China's feelings evinced by France, and the high-handed invasion by France of the rights which China has held in Tonquin and Annam for many centuries. Ever since the times of the Mongol dynasty in China the kings of Annam have held their crowns as the vassals of China, and have received investiture from the emperor, and have come in person or by their ambassadors, to render him their homage and to pay the tribute required of them. Each time that a treaty has been forced upon Annam by France, the king of Annam has memorialized and protested to his suzerain, and China has taken the earliest opportunity to put in her protest and remonstrance; but China's protests and remonstrances have been treated by France with silent contempt, or have been met by blustering threats designed, if possible, to intimidate and deter her from affording any aid or encouragement to her tributaries until France shall have sent forward her reinforcements and seized every important strategical point, and then perhaps she may, as it is intimated, listen to proposals and concessions on the part of China. China's national pride is deeply wounded, and her rights, she feels, have been disregarded and outraged. She is now in a very different position from that in which she was in 1842 and 1857; having a very efficient navy and a well-drilled army, well armed and commanded by officers many of whom are foreigners (Europeans and Americans). France is well aware of this; and the French newspapers have more than once urged that the other western powers shall impress upon the Chinese government the necessity of *conciliation*. It is possible that England may intimate to France that she must not extend her warlike operations into China, thereby causing interruption of the immensely valuable trade between England and China; but it is at present impossible to predict what turn may take place in these complications.

Should actual war take place between France and China, the Chinese government appears to be apprehensive that it would not be able to protect the foreigners in China, whether missionaries or merchants or foreign officials, or even the foreigners in Chinese employ, some of whom have already expressed themselves as expecting to be obliged to leave the country to secure the safety of themselves and their families.

The feeling against the French and against the Roman Catholics is very intense in many parts of China; and the Tientsin massacre in 1870, and the recent riots in Canton, have shown that the mass of the Chinese cannot and will not make any discrimination be-

tween a Frenchman and an Englishman or an American,—between a Roman Catholic and a Protestant. Romanist and Protestant profess to worship the same God, and to practice the precepts of Jesus Christ; and yet one of these *Christian nations* has forced opium upon China, and another has just been shooting down unarmed and unresisting men and women and children in Annam, to terrify and if possible paralyze the Annamites into unresisting submission. With all these wrongs and cruelties rankling in their breasts, how can the Chinese be induced to believe that our western *civilization* is one that promotes the welfare of mankind, or that the religion of Jesus Christ is one of peace and love and universal brotherhood? The feeling of the French against the Germans since the disaster at Sedan and the surrender of Alsace will have been changed into goodwill and brotherly kindness, in all probability, long before the conduct of Christian nations towards China will cease to be a source of bitterness on the part of her government and people against the people of the west, their civilization and their religion.

CANTON.

MISS HATTIE GULICK.

EIGHT hours sail from Hong Kong up the broad Pearl river, whose low banks are meadow-like rice fields and cool banana groves, brings us to Canton. Two substantial forts guard the river's mouth, and several tall, many-storied pagodas lift their hoary heads in prayer to heaven. When the great city of Canton, with its population of over a million, appears but a small brown field on the river's bank, the two tall spires of a new Roman Catholic cathedral are seen pointing proudly upward as if to say, "By me the city knows its God." A little nearer and the strange tower-like pawnshops are seen all over the city. Still nearer, and lo! the city is not all on land; thousands of boats with their two to three thousand inhabitants lie moored along the river's bank, many where they have lain for generations. Large-footed women with rough hands and sun-browned faces do the rowing, sculling, pushing, fishing and cooking, besides caring for the tiny babies tied to the mat roofs of their floating homes. The little toddlers are saved from drowning, in case they should fall overboard, by gayly-painted gourds or pieces of bamboo which they wear tied to their backs.

Canton is best travelled in a sedan chair, which wedges its way through the crowded, narrow streets. From this the stranger sees the city with its low stone houses, four or five feet apart on each

side of slippery, stone-paved streets; its small verandas, from the second stories bound together by lines of clothes and advertisements; its open stores, every one with an incense niche; its one street roofed with glass chandeliers; its short dry streets and its many long muddy ones, all for miles and miles swarming with people in ceaseless counter-tides. Some of the temples are beautifully carved and gilded, but all are dimmed by the city's shadow.

One of the sights of Canton is the examination hall—a great court with ten thousand cells ranged in rows on either side of a broad walk, and having rooms at the farther end for the examiner and awarders of degrees. It is a strange, weedy, dirty place, but once in three years is cleaned and adorned with many flags and lanterns. Then those students who have been successful in the government examinations held in the smaller cities of the province take their places in the cells. Here they are imprisoned, writing the answers to the printed questions; their food is given them in the cells; not one is allowed to leave for any purpose, and no communication is held with the outer world. After each examination, lasting from three to nine days, a few are found dead in their worse than monk cells. Only one per cent. of all the contestants “pass” and receive the second degree. These, if wealthy, may obtain high positions. But any man, be he rich or poor, who can pass the examinations held at Peking, receives the third degree and is sure of a high place under the government.

In missionary work the Wesleyan, London and Church Missionary Societies of England and the Berlin Missionary Society are well represented in Canton; but the strongest force is in connection with our Presbyterian Board. The venerable Dr. Happer, like a giant oak, gives one a heightened sense of the grandeur of the missionary work; while his indefatigable wife and two active daughters, who carry on an extensive work among the women and children in the city and even to the neighboring towns, travelling fearlessly alone, by chairs and in boats, can but excite our admiration. Genial Dr. Kerr, at the head of the immense hospital where many wonderful cures have exalted the fame of the Westerner and spread the knowledge of Christianity, and Dr. Mary Niles, who is already taking up medical work among women, make one wish there were more to follow their example. Not far from the hospital stands the girls' school, where girls are receiving the excellent training which Miss Noyes gives them. Messrs. Henry, Noyes, Thompson, White and Fulton are all earnestly at work here. Canton is the oldest of missionary stations in China, and is the hardest; but the results which are at last appearing show that even the most unpromising fields must in due time yield to work and prayer. If Canton can be Christianized, China can and will be.

IN THE HILL COUNTRY OF CHINA.

BY MRS. JOHN BUTLER.

WE are spending a few weeks of the hot season at Du laen Saen, a delightful plateau, fifty miles west of Ningpo, and about two thousand feet above the malarious Ningpo plains. We are environed by range after range of hills, between which lie deep valleys and gorges, beautifully terraced and rich with a variety of verdure. We see the bright unequalled green of the rice, the dark glossy green of the tea plant, the bluish green of the broad-leaved taro and the duller shade of the sweet potato. Among the terraces are grass plots upon which may be seen grazing the pure white goats and geese. Clumps of larch trees mark the ancestral tombs, and here and there may be seen a straw-thatched cottage or a small village set snugly under a hillside, or where its ugliness is almost hidden by a bamboo grove, and occasionally an ancestral temple or a monastery. Above these are beautiful bamboo groves fringing the valley with their rare green, and setting off the darker shade of the pine groves higher up. Then we have the higher hills in the distance, range after range, until the farther ones are almost lost in the gray purple of the distance, between the peaks of which we can occasionally get glimpses of the sea many miles away. It is in this place we are expecting to build a sanitarium for our Ningpo station, for which money has been donated by some unknown friend of the cause. The plot of ground has already been purchased, and arrangements are being made to put up the house.

We are now stopping at a Chinese village more filthy even than Ningpo. The streets are very narrow and dirty, more like sewers than roads, and at times almost impassable. The houses are, with a few exceptions, small, low and dark, "whose floors are of dirt, and whose frescoes are of soot." The upstairs rooms which we occupy in one of these houses are used in the tea season for drying tea. The rooms are unceiled, and the crevices are filled with soot which is formed from the smoke which comes from the tea furnaces when they are roasting the tea. The rooms have each a window at either end, destitute of glass, not even boasting of a sash, consequently we are compelled to close the heavy wooden shutters during a rain storm, and that makes it quite dark and dreary. The heat reflecting from the tile roof is very severe during the day, so we have tacked up some sheets and counterpanes, which protect us from the heat, and also catch the falling soot.

The villagers are farmers, a few of them owning considerable land, and others owning small plots and working as day laborers for the more wealthy. The women spend their time in cultivat-

ing their vegetable gardens, and picking tea in its season, and their children receive little or no attention as to cleanliness. The older boys and girls are usually employed in leading the buffaloes, cows, goats, geese and ducks to pasture. As there are no fences except occasionally a slight hedge to shut off a garden, the animals must be watched, and they are brought home at night and lodge with the family. You can readily see how great an advantage it would be for us to have a house of our own in a more desirable place, where we could have full control of our sanitary arrangements.

It is impossible for you to conceive of the difference between the atmosphere of this place and that of Ningpo. My husband has just returned from there, and says the difference is inexpressible, it is so pure and free here, and so close and oppressive there.

There have already been two sanitariums built here, one by the American Baptist Mission Union, the other by the foreigners employed in the Chinese customs. The English Methodist Mission has also bought a piece of ground, and hopes to build soon. It is a great relief to us to visit our friends in their pleasant clean houses, far enough removed from the villages to avoid the disagreeable odors and the filth which are so common to them.

We find this a good place for missionary work. These small valleys are full of villages which give us plenty of people to work among. Standing upon a hill and looking down into one of the larger valleys we could count nine villages in sight, and doubtless there were others nestled in the hills and groves shut from our view. The people are very kind and hospitable, and come to visit us and invite us to visit them. Yesterday, just as we arose from dinner, we were told that a number of visitors were waiting outside, wishing to see us. Twelve women were ushered in, who had come about six miles to see the foreigners. They were very attentive while we talked to them of the Saviour of mankind, and were much surprised to hear us say we could not work out our own salvation. One old woman said, "There is certainly merit in eating vegetables." Public services are held every morning in a bamboo grove, no house being large enough for the crowd; and each missionary takes his turn in preaching. The people flock from the surrounding villages to see the foreigner and hear what he has to say. They begin to come at about seven o'clock, and continue coming until the services close. We also have a service every Sabbath evening in our dining-room, which is more private and especially for church members. There are some who are interested enough to inquire somewhat as to what we are preaching. One old man said, "Yes, I have heard the foreigners speak of Jesus. I suppose he is your original ancestor;" and on the reply

being made that Jesus is not an ancestor but God, he said, "Oh yes, a great man among you has been deified!" My husband talked with him, explaining that Jesus is the Saviour of mankind, hence the Saviour of the Chinese. God, not man, manifest in the flesh, lived among men, died for us, rose from the dead, is now in heaven the one Mediator between God and men. He gave him the translation of the "Peep of Day," which is a very simple story of the life of Jesus. The old man came back in a few days and said, "I am reading the book you gave me. It is so interesting that I read it by the light of the candle."

We are quite near our organized field of labor, being only twelve miles from Liang-long, where we once had a chapel and fifteen church members, and but twenty-three miles from Zông-yü, where we have an organized church, and thirty miles from Yü yiao, where we have a self-supporting church of over one hundred members. All the members of our Ningpo mission are here.

MISSIONARY LADIES IN CHINA.

REPRESENTING THE W. F. M. S.

Miss Harriet Noyes, Canton.
Mrs. A. P. Happer, "
Miss Mary Happer, "
Miss Elverda Happer, "
Mrs. B. C. Henry, "
Miss E. M. Butler, "
Mrs. George F. Fitch, Shanghai.
Mrs. John Butler, Ningpo.
Mrs. Chas. Leaman, Nanking.

Mrs. J. L. Nevius, Chefoo.
Mrs. C. W. Mateer, Tungchow.
Mrs. James Shaw, "
Mrs. H. R. Smith, "
Mrs. J. Hood Laughlin, Tungchow.
Mrs. John Murray, Chenanfoo.
Mrs. S. A. Hunter, "
Miss M. L. Berry, Chefoo.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. J. M. W. Farnham, Shanghai.
Miss Elizabeth S. Farnham, "
Mrs. W. S. Holt, "
Mrs. W. J. McKee, Ningpo.
Mrs. Hunter Corbett, Chefoo.

Mrs. J. A. Leyenberger, Chefoo.
Miss Jennie Anderson, "
Mrs. Robert Mateer, Wei Hien.
Mrs. J. Newton Hayes, Suchow.
Mrs. A. A. Fulton, Canton.

ITINERATING.

I AM very glad and happy about my work, because, in a very modest way indeed, but still in a way, it is a sort of "gathering in" of the fruit of former struggles with women that I began to despair of when I thought of them. Some have been baptized, and others think that they are ready.

One woman over whom I have grown hoarse and nervous more than once, and who seemed willing to learn, but afraid of her neighbors, came to tell me that her mind was made up that she would be a Christian. Two other young women, her relatives,

were of the same mind, so I spent some time with them, teaching them more especially about the sacraments, their meaning, etc. They had stayed at home last spring from their customary visit to their mothers' homes, thinking that I would come, but I did not, and so they waited until autumn. I had grown discouraged about them, and concluded to let that place go; but Providence seemed to indicate that I should take that route, and so I stopped at that village. How glad I was that I went there this autumn!

The place where I am at present is very interesting, and I might say, too, very wearying. It is so tiresome never to be alone, and the weather is so lovely I pine for a walk every day, and every day I know that I cannot have it. North China is certainly lovely at this season. It seems as if all the glory of September and October weather had culminated in this one day of rare, peaceful beauty. The clear atmosphere and lovely blue of the sky, no leaves touched by the frost, but a softness in the air, and all the burning heat of summer passed away. The rustling leaves of the poplars just outside our yard seem to woo me to come out into their shade, and my heart is won, only the circumstances forbid that I should show my love. With a roomful of visitors, I must entertain them.

A queer company you would think them if I could take them with me to your house. I am sure you would want me to leave the children outside, and you would not like the women to sit down in your parlor, though they would love you very much, and hold your hands, and stroke your hair, and say how beautiful you are, and ask loving questions about your friends. But all thought of the distance between them and us passes away, and they seem indeed "all the same" in the evening lesson. "I believe in the resurrection of the body," we say with cheerful hope. A Chinese woman sees her dead laid away in the grave and says, "It is all ended," or that some change, she knows not what, to some animal most likely, will come; but at all events they are lost to her. I had been teaching them about the resurrection, that is, they were learning the words in the catechism, but when I explained it and told them the reality of it, that indeed our bodies too would live again, they expressed so much surprise at first, and then the joy that beamed on all their faces was a sight that thrilled me through and through with a desire to believe with the simplicity of their belief, and take to myself all the comfort that believing what we say we believe would bring. "That will be good indeed!" "And heaven," they said, "what is that like?" The eager interest with which they listened to every word, and the comfort they took to themselves as they said, "Oh, it won't matter so much if we do have a hard time of it now if we are going to live again like that!" After the lesson was finished I wanted the women to pray. They had learned two

or three prayers, but I knew that they did not often *pray* them, so I told them how they could pray in their own words, or repeat the prayers that they had learned. The first woman who attempted it suddenly stopped, declaring that she had forgotten it, and the scarcely-suppressed titter that ran about among the children, who have better memories, was very trying to me; but the women seemed not to mind it in the least, and I hope that they will succeed in their efforts another time, and take in all the grand meaning of prayer. My heart leaped for joy that they were willing to learn at all.

TABRIZ.

A NOTE from Miss Mary Clark tells of a pleasant and profitable annual meeting of the mission, and of the welcome arrival of Miss Holliday, and encloses an interesting report of the past school year, from which a few paragraphs are here given.

"Our party from America arrived last Tuesday, November 6. All were in good health except Mr. Hargrave. Miss Holliday seems to have stood the journey very well, and her coming has been just like a ray of sunshine to us; she is so bright and cheerful that I am sure she will be a great addition to us socially as well as a great help to us in our work. I think she is going to adapt herself very readily to Persian customs, and her facility for picking up words is quite remarkable.

"School opened this fall, September 24, with fifteen pupils, and the number has now increased to twenty-one. Of these, eighteen are Armenian and three Mussulman. . . . A new feature of our school this year will be the Kindergarten department conducted by Mrs. Dr. Holmes. Mrs. Holmes has been carrying on this work in her own home the past year, but it has been thought that connecting it with the school and having both in the same building will be of mutual benefit, as it will enable the younger girls of the school to have the advantage of the Kindergarten training and the older girls from the Kindergarten can here be taught to read. We have felt the need of a primary department of this kind, and are sure that it will be a great benefit to our school by awakening the interest of the children, by teaching them many things which are useful but which do not properly belong to our work, and by preparing them to some extent for the more rigid discipline of the school.

"Our new matron is a member of the church, and our Armenian Mirza a Christian and an energetic, wide-awake teacher, so from the present outlook we have reason to believe that the coming year will be a prosperous one."

FEMALE MEDICAL MISSIONS.

BY THE LATE M. P. BARKER, M.D.

PART II.—INCREASED INTEREST AMONG THE NATIVES.

IN 1868, Pundit (learned person) Kishore, a native, called on Dr. Humphrey and solicited his assistance in an effort "to educate native women in midwifery and diseases of women and children." The result of this conference was that a class consisting of nine girls was formed in Nyee Tal, and was opened May 1, 1869, Dr. Humphrey having it in charge. After a course of study of two years duration, four of them were examined by "a board of three physicians, one of whom was the Inspector General of Hospitals for the Northwest Provinces of India," who gave them the following certificate:

"We the undersigned have at the request of Dr. Humphrey examined ——— in anatomy, midwifery, practice of medicine and the management of minor surgical cases, including the more common kinds of fractures and dislocations, and we consider her qualified to practice as a midwife, and also to undertake the treatment of all ordinary diseases.

"She answered the different questions put to her with remarkable quickness and precision, and in our opinion she has acquired a practical knowledge of medicine and surgery quite equal to the generality of locally entertained native doctors."

These receiving this certificate commenced practice immediately, with what success a few brief extracts from Mrs. Humphrey's report will show. She says, "The women of the class have been especially efficient. The high-caste families now send for the women. A Hindu banker who has till now never given a pice to our mission now lends hundreds of rupees to Dr. Humphrey whenever it is needed to carry on the work, without interest, and has helped in the support of the class and to erect a building for them. The numbers of this first medical class all came to occupy responsible positions," etc., etc.

Let us now look at

THE WORK IN OUR OWN COUNTRY.

In November, 1851, a Ladies' Medical Missionary Society was formed in Philadelphia. The pioneer in this movement was Mrs. Sarah J. Hale, at that time editor of *Godey's Lady's Book*. She wrote and published several articles on this subject, and corresponded with eminent clergymen, who gave her much encouragement. However, like most pioneers in any great movement, she was in advance of her age, and was compelled to wait until she

could create public sentiment in favor of this enterprise. It has been said that "nothing good or great is ever accomplished without labor." So it was in this case. Mrs. Hale and her colaborers had to labor and wait nearly twenty years from the organization of this society before they were permitted to see the realization of their cherished hopes, viz., "a full-fledged" female medical missionary, actually on foreign soil, laboring for the relief of the bodily maladies of suffering heathen women. But their patient waiting and persistent effort were crowned with success at last. The experiment was to be made and the question solved whether female physicians would be received or rejected in a land where women ride in separate railway apartments in charge of lady conductors.

Very great interest was taken in this experiment, and as Mrs. Hale reported success far beyond the anticipations of the most sanguine, in a short time another and another followed. Other lands were possessed, and before half a decade had rolled around, female medical missions were no longer considered an experiment, but a grand success.

A new era for suffering women in heathendom was at hand, and the benefits of western medical knowledge were none the less valuable because dispensed by woman's hands.

THE FORCE IN THE FIELD.—INDIA.

MISS CLARA SWAIN, M.D., of Castile, N. Y., the pioneer female medical missionary, should be remembered by every woman in heathen lands, especially in India. She graduated at the Woman's Medical College of Philadelphia, in 1869, sailed for India on the 3d of November following, and reached Bareilly Jan. 20, 1870. At the end of six years of arduous labors in the excessively hot climate, she returned to America to recuperate her shattered health. She returned to Bareilly in 1879, and resumed practice, where at last account she still remained.

MISS NANCY MONELLE, M.D., of New York, a graduate of the New York Medical College, sailed for India in August, 1873, and was located in Lucknow. She remained there but a few months, when she removed to Hyderabad, where she established a practice. Not long after she was married to Rev. Mr. Mansell, and removed to Gondah, where she continued to exercise her professional skill.

MISS JULIA LOVE, M.D., of Auburn, N. Y., a graduate of the Michigan University, sailed for India Oct. 20, 1874, reaching her destination the following December. She settled in Miradabad.

MISS LUCILLA GREEN, M.D., of New Jersey, a graduate of the Woman's Medical College of Philadelphia, sailed for India Jan. 1, 1876. She went directly to Bareilly, and took up the work

from which Dr. Swain rested. In 1877 she was married to Rev. Mr. Cheney, and removed to Nainee Tal, where she again engaged in practice. She died of cholera, Sept. 30, 1878.

MISS H. B. WOOLSTON, M.D., a graduate of the Woman's Medical College of Philadelphia, sailed for India in the fall of 1878, reaching her destination in the following January. She took up her abode in Miradabad, where she did good work. She retired from the mission in 1880.

MISS S. C. SEWARD, who was transferred from the Union Missionary Society to the Presbyterian Board in 1873, has for a number of years been engaged in medical practice in Allahabad.

(To be continued.)

tidings from our Workers.

Mrs. J. M. W. Farnham, Shanghai, China.—To us who year in and year out see nothing higher than the grave-mounds in the neighborhood of our houses, you will readily imagine how the thoughts of hills and clear streams thrill our hearts. The great drawback to Shanghai is its flat situation and muddy creeks, its lack of vitalizing pure air, and it is really necessary for those who live here to go off once in a while. We have usually done so in the fall; perhaps hire a nice large boat, and taking with us papers and books to distribute, go on a trip into the country, trying to talk to the people by the way—thus making our health trip a practical one in a missionary view. This year we are alone, and hardly know what we shall do. It has been a sickly season, and we have not been well, but I trust as the cool weather comes we shall all be better. The work has really been pretty nearly at a stand-still, so many of the scholars and teachers are ill and unable to properly attend to duties.

Miss G. Y. Holliday, Tabriz, Persia.—During the time we were in Tiflis was the date for our Indiana Synodical Meeting, and I remembered it with much pleasure, knowing that on those days they would pray for me. I know prayer has been answered in my behalf. All through the journey I have felt constantly

“Everlasting arms of love
Are beneath, around, above.”

I have been agreeably disappointed in almost everything relating to travel and living, such as native food, sleeping, etc., and I like the natives themselves thus far. To be sure, those I have met are mostly church members, but they have all been so kind, and have welcomed me so cordially, it has been very pleasant. From Djulfa, on the river Arras, the boundary between Russia and Persia, we came by caravan, riding on horseback and sleeping at night in native houses. A large party rode out from Tabriz to meet us, some of whom I knew by sight, and all by reputation.

The home is a handsome, substantial building, and delightfully situated. We have been so busy with the annual meeting, which was just

in session, and with Presbytery, which convened afterwards, as to have little time for writing. To-day the last of the Oroomiah missionaries have gone, and we shall settle down again to work. I have been here so short a time as to feel almost bewildered with the new faces and sights, and hardly capable of describing anything as yet; but I am very glad to be here, and feel there has been no mistake in coming. It would be a very great disappointment not to be able to work here. Every morning after breakfast Miss Jewett has prayers for the servants and any one else who chooses to come. I love to stay and see and hear, catching now and then a word I know, for I have learned some Turkish, even in a week's time. Part of the servants are Mohammedans and part Armenians. All are church members but one. Alascare, the tall Mussulman house-steward, came to Djulfa to meet me, and took the greatest possible care of me all the way here. The gate-keeper is a funny little Armenian. The school-teacher, Merimet, comes in also, as well as our cook and the school matron. Miss Jewett reads and explains the Bible, and either prays herself or calls on one of the church members to do it. The morning after I came she called on Alascare, and I felt it was worth while coming all the way to Persia to hear a prayer from a converted Mohammedan. Much has been accomplished here, and there seems much hope for the future.

Mrs. T. C. Winn, Kanazawa, Japan.—The days of loneliness and anxiety have passed, and we feel that a very bright future is before us. If God's Spirit is with us, we will surely see great advancement made in the work of this region during the next five years. Oh, pray that, above all things, we and the native Christians may be filled with that blessed Spirit, and, forgetting every other ambition, may be zealous and wise in winning souls!

SAC AND FOX.

THESE are the names of two tribes of Indians, the remnants of which, several hundreds in numbers, still remain within the borders of the state of Iowa. They are a peaceable but truly heathen people, in a wretched condition of ignorance, and in the practice of superstitious rites and ceremonies. They receive an annuity from our government, but for many years the law required that each woman as well as man should register annually at the agency or forfeit her pension. In consequence of this law these tribes have suffered the loss, in the aggregate, of several thousands of dollars, rather than permit their women to visit the agency.

No Christianizing, scarcely any humanizing influence has reached them through the class of whites with whom they have come in contact. The women of Iowa have long been sensible of this blot upon their fair state and desirous of mitigating the evil; but there were difficulties to be overcome which have required patience and persistent effort. The evil influence of the whites with whom the Indians come in contact, the sense of injustice, and their suspicion of all whites, amply justified by their experience, are serious ob-

stacles to missionary work among them. However, a committee of ladies, authorized by the foreign missionary societies of the state, went to work and last spring secured the appointment of Miss Anna Skea as missionary of the Northwestern Board to work among these Indians. Miss Skea has visited their poor abodes, talked with the women, showed them how to make their homes more comfortable, cared for them in sickness, cut out and helped make garments, etc., etc., winning her way by her womanly tact and hearty sympathy for them, and gaining their confidence by these Christ-like ministrations.

When they went into Tama City the only places where they were welcomed were saloons. The ladies determined to give them an opportunity for something better by supplying a place where they are freely invited to come and sit by a good fire in a neat room furnished with pictures and mottoes on the walls, a sewing machine and an organ. This could not be done by one lady alone, and therefore Miss Dora Ball has recently been appointed as associate with Miss Skea. Gradually these devoted women are gaining the confidence of these people. They are also encouraged by the assurance from a government official, who has lately visited them and inquired into the nature of their work, its helps and hindrances, of the support and sympathy of government.

Already some fruits of this movement toward the uplifting of these poor Indians are apparent. In a letter to Mrs. J. F. Young, chairman of the above-mentioned committee, Miss Skea writes:

"The day before Thanksgiving we visited the camp and invited an Indian and his wife to eat thanksgiving dinner with us. It is a family that I often visited last summer, sometimes spending half a day at a time, as they always welcomed me kindly. I made a number of garments for them, besides a suit for the little boy. They have improved ever so much, and this fall have built them a house, and are going to have chairs, bedsteads and a table. After dinner I gave them pillow-cases, sheets, a bed-tick and quilt, all new. Miss Ball gave a picture, and I asked them if they would like the motto you sent me (Rock of Ages), which they accepted, and my heart went up in prayer that they soon might know its meaning. It was a glorious Thanksgiving to us, and I am sure they enjoyed it."

More than a dozen Indians have visited this mission room in a single day, and in the temporary absence of Miss Skea, they inquired when the "church squaw," as they call her, would return.

Strong faith was required in those who resolved upon taking up this work, but the Lord has opened the way, and we must believe that He will own and bless that which is done in the spirit of love, and in obedience to His example and precept.

GLEANINGS FROM RECENT READINGS.

A FEW copies of the book—"A Sheaf Gleaned in French Fields, by Toru Dutt"—found their way to England, and were most kindly received. In 1878 a second edition appeared, containing forty-three additional poems and a prefatory memoir; whence it became known that the writer, who had been able to reproduce in one foreign tongue the best work of the most celebrated poets of still another foreign nation, was a Hindu girl, without a drop of European blood in her veins, who had died at the age of twenty-one, leaving indubitable proof of application and originality which, as one of the foremost of English reviewers recently remarked, would not have been surpassed by George Sand or George Eliot, had they been removed from us at a similar age. . . . At the age of eighteen she began the study of Sanskrit, following it with her customary energy until 1876, when her declining health would no longer permit of steady application. In the meantime, she had been composing either original or translated poetry in her native tongue, in English, in French and in German. . . . In the early spring of 1877 she was upon her death-bed; occasionally rallying, she sank lower and lower, until, on the 30th of August, she passed away, in her twenty-second year, "a firm believer in Christianity."—*The Century*, January, 1884.

You may carry steamships and telegraphs and railroads there from now to the end of the century; but I believe that is the very slowest way to get western civilization into China. We have begun at the wrong end if we think that is the way to accomplish it. There is not a foot of railroad in China to-day. There were twelve miles laid, but they bought it and tore it up; and the troops have had to protect the telegraph which was built while I was there. It all comes of their religious belief. It is not a prejudice against invention: it is because a railroad or a telegraph or a reaping-machine or a steam engine interferes with their most sacred religious beliefs; and you cannot move them one inch until their belief in *fung-shwei*, and ancestral worship, and Confucianism, is shattered to the very base. Christ must go ahead of steam engines and reaping-machines in China, if they are to stay there and work out their civilizing mission.—*President J. B. Angell, LL.D., in The Missionary Herald*, December, 1883.

If it took three centuries to convert the nations bordering on the Mediterranean Sea, and from five to ten centuries to evangelize the great nations of modern Europe, are we to say that Providence is too slow, and that the chariot wheels of a final triumph are too long delayed, because the gospel has not conquered all Asia, Africa, America and the islands of the sea, in less than a hundred years?

Let us not forget that almost all great movements are slow. The coral reefs are slowly built; but when at last they rise from their deep and broad foundations, they form the bulwark of mighty continents, and defy the ocean and the storm. Colonization is slow. The advance of science, of art and of human liberty is slow. The progress of the gospel is in analogy with all other great moral movements. It has, indeed, led the van in the march of civilization.—*L. J. Halsey, quoted in Butler's Bible Work, Vol. II.*

GOWANDA, N. Y.

REV. A. B. ROBINSON.

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Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

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GOWANDA, N. Y.

REV. A. B. ROBINSON.

TRANSLATE the words of Christ into what country's language you will, He might have been the offspring of that country.—*Robertson.*

For the Young People.

AMONG THE MISSIONARY ISLANDS.

BY EMMA L. BURNET.

(*Concluded.*)

THE "Fiji" girls were in a peck of troubles. At first they were afraid they could not find out anything about their islands; then, in answer to their inquiries, so many books and papers were recommended that they were afraid they would find out too much—that is, they were afraid they could not get so many facts sorted and arranged suitably for the children. One of the books they had was called "At Home in Fiji," written by an English lady, Miss Cumming. These three, Ida, Florence and Carrie, for some time met every day after school to read the book aloud, and make notes of what they considered the most interesting things.

"I think we are spending too much time on this," said Carrie; "we will not be ready for the meeting. The other committees are away ahead. The Sandwich girls are making a dialogue out of their material, and have picked out eight of the brightest girls in the band to say it. Madagascar is done up in questions and answers, and the committee have 'pre-empted' all the boys to answer the questions. *They* have commenced their rehearsals."

"Oh, dear, we'll have to hurry up!" said Florence.

"What are we going to have?" asked Carrie. "That's what I want to know."

"What, Ida?" said Florence.

"Let us make a story out of ours," said Ida, who had been meditating.

"Make a story!" exclaimed Florence. "We couldn't."

"Or, no!" said Ida eagerly, as a bright thought struck her. "The children get tired of a long story; it would be better to make a lot of short ones and have different people read them."

"Yes, but who is going to *write* them?" inquired Carrie.

"Why, we will."

"I can't write stories," said Carrie.

"Nor I," said Florence.

"Of course they wouldn't be regular stories like St. Nicholas stories, or 'Little Women,' or things of that kind," Ida explained; "but if we should try we might get our facts arranged to *sound* like stories. This way I mean. Instead of just saying the Fiji Archipelago consists of seventy or eighty inhabited islands, that the climate is warm, that the ferns are immense, that the people used to be ferocious cannibals, but have been converted to Christianity and

have hundreds of schools and churches, we might tell it all in a way that would 'take' better. We might begin this way: 'Once upon a time an English lady on a far-away island was walking on the seashore. The beach was of glittering white sand, the sea was calm and blue, and large, shady trees grew near the edge of the water.' Now that is very different from any beach we ever saw. It sounds very foreign and like a story. Then we could go on to tell about the lady having lunch under the trees, what she had to eat, and how the servant who waited upon her was dressed. Then she might go in a little boat across the lagoon to the coral reef; she would see lovely coral shrubs, bright shells and fish of all colors. This would give us a chance to explain about the reefs and how they make a safe harbor; to speak of the sharks, and tell how the brown natives dive for shells and coral. That's what I mean—tell what our heroine saw and then explain things."

"Oh yes!" said Florence, getting hold of the idea; "I see that when she takes a voyage in the mission ship we can say something about the number and size of the islands, where they are, and so on."

"When she goes on an inland trip we can describe the way the people live," said Carrie.

"And how they feasted her on pigs, turtles and native pudding," added Florence.

"And how they adorn themselves for their festivals; and about the babies dressed in scarlet pocket-handkerchiefs," said Ida.

"Don't forget the one dressed in an old umbrella cover," said Florence, laughing.

"The crab stories would amuse the boys," suggested Carrie.

"To say that a man lying at full length could be altogether covered with one fern-frond would show the size of the ferns," said Florence.

"Well," said Ida, "we could have a couple of stories about the lady's travels; that would give a general idea of the islands; and then we must have something about the state of things when the missionaries first went there."

"Oh, that's all so horrible!" said Florence, shuddering. "I can't endure to think of the wars, murders and cannibal feasts."

"We will have to speak of them, you know, in order to show how different things are now. We might relate that story of the fourteen women who were to be cooked for a great feast, and how two brave missionary women went in among the uproarious, howling savages right to the king and persuaded him to let the women go; at least they succeeded in saving nine."

"I suppose something of that kind will have to be told, but I don't want to tell it; I'd rather tell how things are now."

"The conversion of the people of On would make a lovely story," said Carrie. "It is touching to think of them, with the little knowledge they had to start with, getting the heathen priest to pray for them to the 'one God,' giving up idolatry, sending for a missionary, and waiting so long because there wasn't any missionary who could come."

"I think," said Ida, "that the account of the 'Great Balolo,' or feast of worms, shows how strictly the Fijians keep the Sabbath. It must take a great deal of self-denial to refrain from taking the food which they consider so delicious, knowing it will not come again for a year."

"Oh, there won't be any difficulty in getting things to put in our stories," said Carrie; "the difficulty will be to know what to leave out."

"Minnie will never let us have time enough to read all these, and the children would be awfully tired," said Ida; "yet I don't know which to give up or what to leave out."

The girls were in despair. Finally they applied for advice to Ida's sister, Mrs. Redcar, who had written two Sunday-school books, and could write anything, the girls thought. With her help, and by exercising a great deal of patience and perseverance, they succeeded in producing five bright, short sketches, which "sounded" very much like stories.

"I wonder if all this will pay for the trouble," Florence said, as they read them over for the last time.

All these preparations for the meeting caused such a commotion that nearly everybody in the church knew something extra was going on, and the result was a great many children, besides a number of grown-up people, wanted to hear these stories and dialogues. So Minnie said they would have an open meeting and give a general invitation. "We may get some new members by it," she said.

Instead of meeting in Mr. Jackson's Bible-class room as usual, they petitioned for the use of the lecture-room. There they hung up their maps, and put flowers on the table. They had practiced some of their best hymns, and the children, being well drilled in what they had to say, spoke very clearly, so that everything was distinctly heard. A great many visitors were present, and all were delighted with the island exercise. I shall not tell you *exactly* about the exercise, because it would take up too much space; besides, some of the young people who read this may wish to get up an exercise of their own, and would rather, I know, find out things for themselves.

Here are some of the Bible verses which were recited, though I do not say just where they are found:

"The isles shall wait upon me, and on my arm shall they trust."

"The kings of Tarshish and of the isles shall bring presents."

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

"And men shall worship Him, every one from his place, even all the isles of the heathen."

After the meeting three girls and two boys came to Minnie and said they wanted to "join the band." So there were five new members right away. Oh, *six*, if you count little Essie Ritner, for Mrs. Ritner gave the treasurer fifty cents and said, "My Essie is only eight months old, but I want her to be a member of this band, and as soon as she is large enough she shall come to the meetings."

So every one was pleased and the meeting was a great success. Even the "Fiji" girls thought it "paid for the trouble."

At Home.

BESIDE ALL WATERS.

THE desire for result, visible product of any toil, seems to be inherent in human nature, yet it is a desire that God seems often to work against and disappoint. Of course in thus crossing so natural a feeling He has something to teach us, and it seems to be a double lesson, one that looks to our growth in two important directions, with a host of minor teachings included.

First, He would cultivate in us the graces of faith and patience. We plant a seed, we watch and nurture it and wait for the fruit, and grow impatient that it does not appear. But God has a work to accomplish in us first, and the fruit can wait. His plan covers ours, and includes us as well as our work. Faith and patience in us are more to Him just now than anything else. Faith to work on in the darkness, believing the fruit will come in time, patience to wait that time.

Sometimes the fruit does not come at all in our lifetime, as witness many a mother's prayers for her children. She goes to her heavenly reward without seeing of the travail of her soul. But Christ has seen of the travail of his soul in her, and he is taking care of the prayers, which shall be answered when all things are ready. Her patience, her submission, her entire satisfaction with His will, were to be accomplished first. Witness also the work of the first missionaries, how meagre in result to their sight, how apparently hopeless, how long delayed the fruit. But what examples of faith and patience they gave to the world! What wonderful

steadfastness of purpose and of belief that the promises are yea and amen forever! Bravely through the darkness they walked forward accomplishing the Master's will, and now they are among the "cloud of witnesses" who urge us on, and in the midst of all our encouragements as compared with theirs, shame us out of our faithlessness and impatience.

But sometimes, again, the fruit of our toil comes, and is in such very different shape, and has such very different taste from what we anticipated, that we are ready to turn away from it in bitter grief and account ourselves mocked in our endeavors. Our work is rejected, we say. Looking through blinding tears upon the thorns and brambles that have come up instead of the pleasant plants we had set forth, we cannot believe that the Lord has had any respect to our sacrifice or taken any note of our hard toil, even though it has been with purest motive and desire. Here again we must learn faith and patience: faith to believe that work truly done with right and loving motive will somehow, some time, bring forth appropriate fruit; on the other hand, patience to understand that though the Lord accepts our motives, He does not always keep us from mistake in method, because He must teach us sometimes by our failures as well as by our successes; and like children we have now and then to go back and pull up the weeds and plant the ground all over again in the right method as well as with the right intention.

And this brings us to the second lesson our Lord would teach us in withholding for a time the fruit we naturally look for and desire, namely, that acceptance and efficiency are not measured in His view by any of our poor measurements. Our heights and depths, our lengths and breadths, are very different from His, and sometimes the very reverse of His. The seed that we cast away, or thrust almost without thought into the ground, is perhaps the very seed that springs up with hundredfold fruit, while that which we carefully plant and anxiously tend apparently comes to nothing. Miss Havergal says in one of her letters, "I think my 'Thoughts of God' the very best poem I ever wrote, but I haven't heard one word about its doing any one any real good. It is generally something I don't think worth copying out or getting printed, like 'This I did for Thee,' or 'Take my Life,' etc., that God sees fit to use." Remembering how those two hymns have been sung around the world, and what good they have done, we are ready to smile at Miss Havergal's lack of discrimination. But is it not repeated constantly in our own experience and in that of our friends? The word that we overlook, the effort that is put forth, only of our surplus strength after our real work is done, the deed that is only an afterthought, these are often the things the

Lord uses and blesses, passing by what we imagine will be effective. Thus He confounds and overturns the mighty things of the world with our weak things, and teaches us to be careful and hopeful and diligent in all our work, the least as well as the greatest; to sow beside all waters, not knowing whether shall prosper this or that, or whether both shall be alike good.

And so grows up in us that sweetest and most difficult of all the graces, Humility; the grace that we can neither see nor handle nor take account of, but which is the twin crowning grace with Love. Between these two, as they balance each other in the progress and action of the Christian life, all the others revolve. Love that defies all obstacles, that makes all work a delight, that fills the whole life with gladness, and makes obedience as natural and as joyous as breathing. Love that burns and glows, and fires the soul for all lofty endeavor and achievement, that can never do enough for its divine Master; and Humility, that most subtle, delicate, impalpable thing, tempering the zeal, keeping from rashness and forwardness when God does not lead, and making the whole soul to rest tenderly and utterly on Christ the great helper and the only strength. Love that can do all things with Christ. Humility that can do nothing without Him. Oh, to have them both in full and perfect measure! Shall we not seek them more earnestly as we take up the work of a new year? And adding wisdom to our zeal, and patience to our faith, let us sow faithfully beside all waters, leaving results with Him who is master of the vineyard and the fruitful field, sure that His reward is with Him to give to everyone according to his work.

K. H. J.

"THE DEAR RICH LORD JESUS."

THE above words were used by a beloved missionary of our society in speaking of the funds needed for some special work which she then had in hand or in her heart. She has a way, this same missionary, of just asking God to give her what is necessary to carry on her schools and care for such children as require home as well as school nurture, and then calmly expecting what she has asked for. And she is assured that "the dear rich Lord Jesus" will by no means fail to supply her wants, because He never yet has done so.

One Tuesday morning lately, at the weekly Executive Committee meeting of the Woman's Foreign Missionary Society, an unusually small amount of money was reported by the treasurer as having been received during the week. It was not the first time in these last months that this had been the case, and the members of the committee looked into one other's faces, and sadly said, "Why is

this? and what can we do, in view of our having assumed so much new work and needing so much larger means with which to do it?"

A little talk followed concerning the possible causes of the falling off and the remedies which could be applied. But I think every one went away with a feeling in her heart of anxiety and trouble, more or less distinctly defined if not expressed. There was the thought of the thousands and thousands of dollars spent in these holiday times for ornament and luxury and self-indulgence, and the knowledge that half the amount, if given to bring Christmas blessings to those who never heard of Christ, would mean such relief and comfort to the missionaries who are held back in their efforts by want of funds to go on as they might. It is not that the joyous gift-making of the home-land is wrong in our eyes—nay, we all join in it to a large extent—but if there could be just a little *added offering* on the part of every Christian woman and child, to testify their sense of their superabundant blessings, and their desire to share the overflow with the hopeless, Christless ones in heathen lands, would not the giving and receiving at home be all the sweeter and more blessed?

And yet, after all, this is not the point with which we began to write. "The rich Lord Jesus" gives the stewardship of His earthly, material riches into the hands of His church. Not His church as a corporate body, but His church in its individual members—you, reader, and me. No matter whether He puts into our care little or much; that is not the question. He may give to the seamstress or clerk but little more than suffices for her decent, comfortable living, or He may fill a box in a trust company's vaults with bonds and notes subject to your order. Whatever "the rich Lord Jesus" bestows upon you, it is given to be used in one way or another for Him. To your own consciences, enlightened by His Spirit, you will answer for your decision as to how much you need for personal, domestic, social and benevolent purposes. Only be sure never to forget that such a proportion of it as He will indicate to you if you ask Him should be set apart sacredly for His work in the world.

Is it not so? When you gave yourself to Him, did you not realize that all His gifts to you were handed back to Him in a voluntary, full consecration of everything you had or were to His service? This "rich Lord Jesus" of ours has plenty of money for all His work, but it is in the hands of some of His servants who do not seem quite to understand that it is His. They seem to fancy that it is really their own, to do with it just what they please. Every Christian's money—be it much or little, remember—is the Lord's!

But our words are feeble, and put forth in ignorance. God holds all hearts in His hand, and can turn them as the rivers of water are turned. Not only must the little band at 1334 Chestnut Street, with the deep sense of their responsibility and obligations as leaders in this work, come with their needs to "the dear rich Lord Jesus," asking Him to show them where His money is, and how they shall draw it forth from its hiding-places for His service. Wherever societies, bands, individuals, are called by the name of Christ, there let them on bended knee beg Him for enlightenment and guidance in the finding and using of His own riches. And if these be found in their possession, then let them joyfully, freely bring them to His feet, with the gladness of the old-time givers when they said, "O Lord, our God, all this store cometh of Thine hand, and is all Thine own;" "All things come of Thee, and of Thine own have we given Thee."

We have a "rich Lord Jesus." Surely if we are doing His work and looking steadfastly to Him for the means with which to do it, we cannot suffer loss or lack.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, FEBRUARY 18, 1884, 12 M.

CHINA.—*Text*: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (Isa. xlix. 12).

Theme for Scripture Reading: Guilt of the heather. (Rom. iii. 23; Ezek. xviii. 4.)

THE FOURTEENTH ANNUAL ASSEMBLY of the Woman's Foreign Missionary Society will be held in the Tenth Presbyterian Church, corner Twelfth and Walnut Streets, Philadelphia, on April 30 and May 1, 1884. According to Section 2 in Article III. of the By-laws, "one delegate may be sent from each Presbyterial Society, each Auxiliary, each Young People's Branch and Band." Names of delegates should be sent *not later than the 12th of April* to MISS CAROLINE WATSON, 1539 North Tenth Street, that their entertainment may be provided for. Each delegate should be provided with a note of introduction from the president of the society she represents. Others wishing to attend the meetings will be

cordially welcomed and will be given the addresses of good boarding-houses on applying to Miss Watson.

M. B. SMITH,
Chairman Committee of Arrangements.

DEAR AUXILIARIES AND BANDS:—Are you reading the signs of the times? Has the call of the Board at 23 Centre Street reached you? Have you noted the diminished receipts of our treasury for months past, and are you wondering with us what it all means and suffering with us a keen sense of loss? We have been patiently waiting for encouraging words from you, dreading to sound the alarm, hoping that with the renewal of fall work there would at least be corresponding gains; but the summer is over and gone, and Christmas has brought few added offerings for this work of Christ the King, and now, as the “happy new year” wishes are still on our lips, we pause and ask doubtfully whether it will be a happy new year to this society.

The facts are these: our receipts from all auxiliaries are on this first day of January four thousand one hundred dollars less than a year ago, and for six months they have been less than for each corresponding month of last year. But for legacies received we should be far in arrears, and our actual deficit at this writing is three thousand two hundred dollars. The Board in New York has been obliged to borrow the unprecedented sum of one hundred thousand dollars for current expenses, looking for reimbursement from the churches after the general summer vacation time, but that hope has been only partially realized. The latest word from the treasurer is this: “Our indebtedness is now very heavy and embarrassing; never so much so at this season.” We would help them by promptly meeting all our pledges, but cannot because of the stringency felt here. What is the cause of this state of things? we ask ourselves and you.

It is not possible that, like the missionary horse, you are “waiting to be wound up” by a wrenching annual appeal; we have too much confidence in you to believe that. Has the money been used for summer recreation or for Christmas gifts to one another until there is little left wherewith to send the Christmas message to those who have never heard it? Has it been diverted into other benevolent channels, thus leaving this river of life to run dry? It cannot be that you are growing weary of well-doing just at the harvest time! We have been trying to follow God's leading; slowly, cautiously, we have entered new fields, sending out a few more laborers each year, as you showed your willingness to give them strong and steady support, and God has blessed the work of your hands and hearts beyond all power of telling. This you acknowledge, and yet

over against that confession must be written this—that our *receipts* are *steadily decreasing*.

At the beginning of their year our sisters of the Northwest set before themselves a mark to reach, an advance of eighteen per cent. during the year, and there is every indication that they will reach it. All honor to them! we rejoice in their joy; but are we to do less than heretofore and be satisfied to have it so? Is this a time to slacken our pace or to take hold of other work if thereby we loosen our grasp on this? We cannot and do not believe that you mean to do this; and yet the mystery remains. It may be that you are planning great surprises for the end of the financial year, when you think to gladden the hearts of your Presbyterial treasurers and relieve all embarrassment by pouring tens of thousands of dollars into their coffers with feverish haste, and thus to crown the year triumphantly; but it would be far more steadying to the nerves and strengthening to faith to receive the same in regular quarterly installments, as has so often been advised; moreover, consider the inconvenience of an income which comes in six months or a year after it is spent!

There yet remains three months in which to redeem our pledges and to restore the balance to the right side of our columns. Shall we not together determine, with God's help, to do this? Your Auxiliary and Presbyterial treasurers are ready at all times to receive money, and if you are able, and your hearts prompt you, to make a special offering in this time of need, they will forward it at once with rejoicing. If you are, with worldly prudence, holding on to balances, large or small, as "nest eggs" in your treasury for the new year, let go of them and see how the Lord will use them; have they not been already given to Him, and are they safer in our hands than in His? But if we are mournfully forced to admit that the money which was designed for the foreign missionary work has been put to other uses, let us still do what we can to repair the injury, and resolve now, in all humility, to see to it for the future that no such crisis arise again through our improvidence or neglect. This solemn, holy work was put into the hands of us women to do, unmistakably, by the Lord Himself, and when it is done He will take it out of our hands; till then shall we not be faithful?

OUR MISSIONARIES.

MRS. A. P. HAPPER, after spending a few months in this country, has just returned to her work in Canton. During her home-visit Mrs. Happer has been untiring in her efforts to enlist new workers in the cause of missions; and many will watch the work in China with new interest because they have listened to her earnest appeals for her chosen portion of the great harvest field.

Miss Margaret A. Baird, of New Salem, Pa., has gone with Mrs. Happer to Canton, where she will engage in missionary labors.

Mrs. J. H. Reading, missionary to Kangwe, Africa, has been obliged, by severe illness, to return to this country. Mr. Reading, who accompanied his wife as far as Liverpool, has returned to his post of duty. The sympathy and prayers of God's people are especially requested for these faithful servants of the Master in their severe trial.

The marriage is announced of Rev. T. H. Candor and Miss Margaret Ramsey, both of Bogota, U. S. of Colombia.

MRS. MARY R. JANVIER.

ANOTHER faithful laborer in the mission field has gone to her rest. The tidings of the death of Mrs. Mary R. Janvier will bring sorrow to the hearts of her many friends here as well as to those who were associated with her in missionary work in India, where for nearly twenty-four years she labored with untiring zeal.

Several years ago Mrs. Janvier was attacked with sudden and serious illness on the eve of her departure for northern India to resume the work so dear to her heart. After three years of patient waiting this cherished hope seemed again about to be realized, when the Lord called her to rest from her labors.

Quiet and unobtrusive in her bearing, none but those who knew her best could fathom the depths of love in her soul, or know the yearning of her heart to tell to others the story of that love which had made her own Christian life so rare and beautiful.

WE call especial attention to the article upon the "French War in Tonquin and Annam." It was prepared by one who has long been thoroughly familiar with Chinese affairs, and it will be found valuable as giving a clear, reliable statement of the cause and importance of the existing troubles between France and China.

THE meetings in the Assembly Room at 1334 Chestnut Street during the week of prayer were largely attended and full of interest. A number of missionaries were present, and news and requests for prayer were presented from various mission fields. May the prayers offered at this season draw into closer sympathy all the Master's workers, and bring a rich blessing upon His work in the coming year.

PLEASE send to 23 Centre Street, New York, and not to Philadelphia, for the *Monthly Letter*.

THE death of Mrs. C. J. McClung, of Knoxville, Tenn., has removed from earth one who was for many years a vice-president of this society, and who was one of its most active workers and most liberal helpers. We trust the divine Spirit will incline the heart of some other daughter of Tennessee to take up the foreign missionary work which has dropped from her hands.

TO CORRESPONDENTS.

IT will often prevent delay and confusion if correspondents will be careful, when desiring to communicate with the parent society, to look on the fourth page of the cover of *Woman's Work* for the name of the secretary having in charge the business in regard to which they wish to write to headquarters. And then, after writing to the proper secretary and receiving a reply from her, the answer to her letter should not be sent to another secretary, but the correspondence continued with the first one addressed till the matter is settled.

Those who have written to the special object secretary for special work will confer a great favor by replying to her letters *as soon as possible*, so that objects which are declined may be offered to others. She has now on her book record of work offered six months ago to which no reply has ever been received. Hereafter we will adhere to the rule that if offered work is not accepted *within two months* it will be considered as declined, and the secretary will be free to offer it elsewhere.

NEW BANDS.

Hampden, Md.
Marion, O., Landes (boys).

Philadelphia, Pa., Birthday Band, 10th
Ch.; Jennie B. Dickson, Bethesda Ch.

NEW LIFE MEMBERS.

Ahl, Mrs. Mary E.
Clark, Mrs. James H.
Halsey, Miss Maria
Kieffer, Mrs. W. S. L.

Matthews, Mrs. L. S.
Porter, Mrs. Albert
Stewart, Mrs. Dr.
Sutton, Mrs. David M.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Dec. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Aberdeen Aux., 2 86;
Deer Creek Harmony Aux., sending
missionaries, 32; Ellicott City Aux.,
work Chefoo, 128, Rose of Sharon Bd.,
sch. Lahore, 40 (168); Taneytown

Aux., schs. Oroomiah and Sao Paulo,
50. 252 86
CHESTER.—Marple S. S., 25, Cedar
Grove S. S., 15, Newtown 1st day-sch.,
10, for sch'ps. Gaboon. 50 00

CLARION.—Sligo Aux., 12 00
 ERIE.—Franklin, Mrs. S. J. M.
 Eaton, Med. Fund, 10 00
 GENEVA.—Phelps, Loving Hearts,
 sch'p Canton, 6 00
 HUNTINGDON.—Martinsburg Aux.,
 17 60

KITTANNING.—Midway Aux., 6 42
 LEHIGH.—Allentown Aux., 8 95;
 Easton, 1st, Aux., Bogota, 25, Loring
 Bd., sch. Sao Paulo, 30 (55); East
 Stroudsburg Aux., 8 25; Hazleton
 Aux., 31; Hokendauqua Aux., 10;
 Mauch Chunk Aux., 17; Pottsville,
 2d, 10; Reading Aux., sch. Syria, 17.

MAHONING.—New Lisbon Aux., 50,
 Mission Gleaners, 50, both legacy of
 Miss Mary L. Watt. 100 00

MORRIS AND ORANGE.—Mendham
 Aux., sch. Khiyam, Syria, 60; Orange,
 Central, Louise Bd., Christmas offering,
 2; Orange, 2d, Heart and Hand Bd.,
 sch'p Sidon, 12 50, Infant Class, sch'p
 Tungehow, 20 (32 50). 94 50

PHILADELPHIA.—West Spruce St.
 Ch., the Misses Brown, for Japanese
 Training Sch., 15 00

PHILADELPHIA CENTRAL.—John-
 stone Aux., Miss'y Oroomiah, 173 61;
 West Arch St. Ch., Mrs. J. G. Forman,
 sch'p Saharanpur, 30. 203 61

PITTSBURGH AND ALLEGHENY COM.—
 Allegheny, 1st, Aux., Miss'y Kolapoor,
 85, Siam, 100, China, 100 (285); Alle-
 gheny, 2d, Aux., Petchaburi Hospital,
 25 25; Allegheny, North, Aux., Miss'y
 Dehra, 32 50; Allegheny, Valley Ch.,
 Aux., 71 20; Emsworth Aux., Miss'y
 Kolapoor, 37 50; Freedom Ch., Y. L.
 B., 25; Leetsdale Aux., 73; Pittsburgh,
 3d, Aux., Miss'y Tokio, 111 56; East
 Liberty Aux., Miss'y Kolapoor, 100;
 Chinese curiosities sold, for Mrs. Hap-
 per's work Canton, 7 80. 768 81

ROCHESTER.—Dansville Aux., 100 00
 ST. CLAIRSVILLE.—Bellaire, 2d, S.
 S., 12 19; Concord Aux., B. R. Lahore,
 25; Crab Apple Aux. (41 for Miss'y
 Canton), 104; Lore City Aux., 7 50,
 S. S., 4 50 (12); Mt. Pleasant Aux.,
 Miss'y Canton, 25; New Castle Aux.,
 9; Nottingham, Miss'y Canton, 34;

The Valley Aux., Allegheny, Pa., has sent a box to Miss Dickinson, Poplar
 Creek, valued at \$147; Altoona, Pa., 1st Aux., one to Miss McBeth, Idaho,
 valued at \$171; and Raymilton, Pa., 2 packages for Teheran school, valued at
 \$10 79.

St. Clairsville Aux. (25 Med. Fund),
 75. 296 19

SHENANGO.—Neshannock Aux.,
 Miss'y Japan, 24 00
 SYRACUSE.—Oswego, 1st, Aux., sch'p
 Sidon, 25; Grace Ch., Aux., same, 25.
 50 00

WASHINGTON.—West Alexander,
 "A." Med. Fund, 25 00
 WELLSBORO'.—Beecher's Island Ch.,
 Catrine Bd., 14 70; Coudersport Aux.,
 6 70; Elkland, 6 85; Farmington, 8;
 Mansfield, 4 06; Osceola, 5 20; Tioga, 6;
 Wellsboro', 10—all sch. Syria. 61 51

WESTMINSTER.—Hopewell Aux.,
 25 45

WOOSTER.—Wooster, Westmins^{ter} S.
 S. class of boys, sch'p Lodiana, 30;
 Good Intent S. S., Christmas offering,
 same, 30. 60 00

ZANESVILLE.—Jersey Aux., 35; Mt.
 Vernon, 30 35; Newark, 2d, Aux. (2
 L. M.'s), 100; Kirkersville Ch. (Out-
 ville Aux.), 12 35; Zanesville, 1st, Aux.,
 6 90; Putnam Aux., 9 18, Children's
 Bd., 4 45, Mrs. Potwin, Oroomiah
 Hospital, 25 (38 63). 223 22

MISCELLANEOUS.—Camden, S. C.,
 Pine Forest Bd., 12; McLean's Branch
 S. S. and Y. M. C. A., 5; Elderton,
 Pa., Mrs. W. G. Gibson, 5; Lock Ha-
 ven, Pa., M. P. W., 2; Martinsburg,
 W. Va., Mrs. Jane M. Junkin, Med.
 Fund, 5; New Castle, Del., H. S., mites,
 1 14; Oswego, N. Y., Mission Sch., 6;
 Philadelphia, —, 500; "Christmas
 gift from Sarah," 20, ditto, from S., 5,
 ditto, for Japanese Training Sch., 4,
 Mrs. W. E. Morris, same, 10, Mrs. C.
 E. Morris, same, 10, Miss Annie Wain,
 same, 10; Seattle, Wash. Ter., Edith
 Dunlap, sale of dust-caps, 1 50; Shelby,
 O., Mrs. M. M. Cummings, work Tung-
 chow, 10; Washington, Pa., A., work
 Allahabad, 7 55; West Chester, Pa.,
 Mrs. A. E. Pierce, Lodiana bld'g, 80
 cts.; Sale of Historical Sketches and
 Leaflets, 34 62. 649 61

Total for December, 1883, \$3,208 99
 Previously acknowledged, 24,772 45

Total from May 1, 1883, \$27,981 44

Mrs. JULIA M. FISHBURN, *Treasurer*,
 1334 Chestnut St., Philadelphia, Pa.

January 1, 1884.

W. P. B. M. of the Northwest.

ROOM 48, McCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN FEBRUARY.

Romans xv. *Subject*.—"The fullness of the blessing of the gospel of Christ." *Golden Text for the Month*.—John i. 16. "And of His fullness have all we received." Prayer for China.

NEW LIFE MEMBERS.

Miss Sarah Aller, Forest, Ohio.
Mrs. Chas. H. Douglass, Crested Butte,
Colorado.
Miss Sarah Gregg, Rock Island, Ill.
Mrs. S. G. Kerr, Granville, Ohio.

Mrs. Phebe Grummond, Mt. Pleasant,
Iowa.
Mrs. Jane Orr, Chicago, Ill.
Mrs. Annie Wetzel, Chicago, Ill.
Mrs. Flora Sage Wilber, Onarga, Ill.

NEW AUXILIARIES.

Auburndale, Wis.
Bathgate, Dakota.
Fort Howard, Wisconsin.
Grand Forks, Dakota.

Greenfield, Iowa, The Beacon Lights.
Neenah, Wis., Young Ladies' Society.
Rochester, Ind., Mt. Zion Church.
Weyauwega, Wisconsin.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Dec. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Bellefontaine, 30;
Forest, 13 80; Band, 8 50; De Graff,
7; Galion, 11 50; Marseilles, 20; Ur-
bana, 50, all sal. Miss Hartwell;
Galion, 1; De Graff, 2 16, both 18 per
cent. advance; Marseilles Bd., H. M.,
5. 148 96

BLOOMINGTON.—Champaign, sch.
Brazil, 47 68; Gibson City, 14 38;
Heyworth, 20; Onarga, 25; Rossville,
sch'p Siam, 10. 117 06

CAIRO.—Carmi, Rainbow Ch., trav.
expenses Miss Jacobs, 11 90; Centra-
lia, sal. Miss Calhoun, 16 20. 28 10

CEDAR RAPIDS.—Cedar Rapids, 1st,
sal. Miss Jewett, 40; Marion, sal. Miss
Skea, 20; Scotch Grove, sal. Miss Ball,
10; Vinton, sal. Miss Jewett, 50. 120 00

CHICAGO.—Braidwood S. S., 10;
Chicago, 1st, 145; girl in Africa, 28;

2d, Tabriz sch., 31 30; 3d, sal. Mrs.
Kelso, 100; 4th, sal. Miss Anderson,
50; sal. Mrs. Fisher, 111 35; Y. L. S.,
12; Mother's Mite Soc., 12 24; 6th,
S. S., sal. Miss Downs, 100; Jefferson
Park Ch., same, 25; Elwood, 10;
Evanston, S. S., Syrian sch., 20; Hyde
Park, Bangkok sch'p, 20; sal. Miss
Wirt, 77 48; Joliet, 1st, sch. Brazil,
30; Lake Forest, 5; Y. P. S., 30 52;
Steady Streams, 11 25; Will Ch., 6 10.
835 24

DAYTON.—W. F. Seminary, Oxford,
37 00

DENVER.—Denver, Mason and Gray
Wells, Persian sch., 4 83

DUBUQUE.—Hopkinton, 20; Inde-
pendence, sal. Miss Pratt, 11 35;
Jesup, 7; Manchester, 4; Pine Creek,
6 60; West Union, 2 50. 51 45

FORT DODGE.—Boone, Teheran sch'p,

20; sal. Miss Ball, 10; Cherokee, Willing Workers, Laos sch'p, 18 75; Carroll, 4 50; Fort Dodge, Oroomiah sch'p, 7 50; Jefferson, 8; sal. Miss Ball, 5; Sioux City, Oroomiah sch'p, 15; Vail, 7 85. 96 60	L. B., Osaka bld'g, 25; House of Hope Ch., 54 50. 124 75
FORT WAYNE.—Fort Wayne, 2d, Osaka bld'g, 26 38	SCHUYLER.—Sciota, Mrs. Jane M. Painter, Benita sch'p, 20 00
FREEPORT.—Willow Creek Ch., 57 04; 18 per cent. advance, 9; Winnebago Band, 9 88. 75 92	SOUTHERN DAKOTA.—Aberdeen, 11; F. H. Hagerty, 5. 16 00
INDIANAPOLIS.—Franklin, Mrs. M. P. C. Clarke, Med. Fund, 100 00	SPRINGFIELD.—Bates, 50; Jacksonville, 1st, Gwalior sch., 25; S. S., Rio Claro sch'p, 15; Central Ch., 50; Lincoln, sal. Mrs. Corbett, 8 50; Petersburg, same, 6 55; Lincoln Bd., Africa sch'p, 9 09; Pisgah Ch., Hospital Bed, Oroomiah, 1; Springfield, 2d, 3 Aux's, same, 3; 1st, S. S., 15 82; 2d, S. S., Laos sch., 25, sch'p Dehra, 30; Unity Ch., work of Mrs. Farnham, 9 10; Virginia, Laos sch'p, 12 60. 260 66
IOWA.—Burlington, 54 15; Fairfield Gleaners, Laos sch'p, 25; Mt. Pleasant, Highland Branch, trav. expenses Mrs. Fisher, 25; Fort Madison, 30; Mediapolis, 2 15; Ottumwa Bd., 10 52, both sal. Miss Ball; Libertyville, thank-off., 10; New London, 12; Band, 8 25. 177 07	WATERLOO.—Salem Ch., Sac and Fox Mission, 18 50
IOWA CITY.—Iowa City, Willing Workers, 17; West Liberty, 43 25. 60 25	WISCONSIN RIVER.—Madison, 1st, S. S., 28 30
KALAMAZOO.—Allegan, 6; Constantine, 12 50; Decatur, Y. P. B., pupil in China, 25; Kalamazoo, 1st, 40; North, 5; Three Rivers, 11 60. 100 10	ZANESVILLE.—Granville, 25 00
LIMA.—Ada, 22 11; Columbus Grove, 5; Findlay, 56; Van Wert, 7, all sal. Mrs. Leyenberger. 90 11	MEMORIAL.—By sale of "A Brief Record," Laos sch., Elizabeth, N. J., 12; Misc., including all sums under five dollars, 4 75. 16 75
MATTOON.—Morrisonville, sal. Miss Calhoun, 17 40; Shelbyville, same, 15. 32 40	MISCELLANEOUS.—New Carlisle, O., John V. Perrine, thank-off., 10; Phila., Mrs. M. E. Dorman, Oroomiah Hospital, 100; S. S. offerings, Aurora, Neb., 3; little German girl, 50 cts.; St. Edwards, 2; Woodville, 90 cts.; Skeedee, 60 cts.; Taylor's Falls, Minn., 5; Chester (Union), 5; Hazelton, Ia., 5 41; Beloit, Wis. (German), 3; Fruitland, Ill., 3 50; Lincoln, 13; Remington, Ind., 5; La Fayette, 3 20 (50 11). By sale of Historical Sketches, 1 30; Leaflets, 7 38; ditto, fund, 1 40. Societies—Appanoose, Ill., 1; Bates, 1; Bridgeport, 1; Jacksonville, 1st, 1; Lincoln, 1; Waveland Ch., 1; Indianapolis Pres. Soc., 3 50; Goshen, Ind., 1; Kalamazoo, Mich., 1; Galior, O., 10 cts.; West Liberty, 10 cts.; Stone Bank, Wis., 1; Miscel., 85 cts. (13 55), for publishing Report and letter. 183 74
MILWAUKEE.—Milwaukee, Rev. Jos. W. Sanderson, 5; Ottawa, 1 81; Stone Bank, 5; Waukesha, China, 8; thank-off., for Syria, 5. 24 81	LEGACY.—Hightstown, N. J., bequest of Mrs. Sarah Beekman, 500 00
MONTANA.—Bozeman, 14 30	Total for month, \$3,480 41
MUNCIE.—Perrysburg, 3; Peru, 8 75; Mrs. Smith's S. S. Class, 4, Laos; Portland, sch'p Brazil, 7 50; Little Volunteers, 4 55. 27 80	Previously acknowledged, 21,407 52
OMAHA.—Omaha, 2d, sal. Miss Carey, 20 00	From April 20 to Dec. 20, \$24,887 93
PUEBLO.—Colorado Springs, 20; for India, 10. 30 00	
RED RIVER.—Moorhead, 22 25	
ROCK RIVER.—Newton, 25; Spring Hill, 3; Sterling, 8 08, all sal. Mrs. Bergen; Gaboon boat, 10. 46 08	
ST. PAUL.—Minneapolis, Andrew Ch., San Francisco sch'p, 12; Westminster Ch., Benita student, 7 25; Mrs. Oliver, debt of Board, 5; 1st, Shanghai sch., 21; St. Paul, Central Ch., Y.	

MRS. HENRY M. HUMPHREY, *Treasurer*,

CHICAGO, ILL., Dec. 20, 1883.

Room 48, McCormick Block.

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